A Pronostica (13)

tion for diuers yeares, ryght
vtyle and profytable to all sortes
of people, wherin is declared what persons hath
mooste and leaste dominacions ouer the starres
and elementes, whereby the iudgementes of the
Astrologiens be scarsely true, geuynge together
great consolation to those who muche fear the
constellations. Also of the fourth and laste
Monarchie, the whiche Charles the. v.
ryghte victorious Emperoure of the
Romaynes, and Edwarde the. vi.
mooste noble Emperoure of
great Bryttayne, by the
grace of God, gouer-
neth, comprehen-
dynge also briefe
lye some
words
of
the last age of the world, gathered together
by Master Arnold Bogarde doctour
in medecyne, resident in Bruxels
And translated into Englysh
oute of Frenche by John
Coke, clarcke of the Re-
cognysances, or vul-
gerly called clarke
of the Sta-
tutes.

The yeare of oure Lorde God.
M.D.LIII.

Bogarde, A.

John Cooke to the Reader.

In semblable manner, as people beynge free of infirmities, customably are not desyrous of Physicke, so those as lyue prosperously seke scarcely remedies in tribulation. But if it be discretion among worldly people, in peace tyme to bein a redines for the battayle, and to exercyse armours before the daunger approche, it is no lesse necessary for all Christians, beyng borne to haue no peace, but a dayly conflycte whyles they abide in this flesshe, to preuent in prosperitie, how to suffre afflictions, and to put in a redines weapon agaynst aduersitie, considerynge we be subiecte to aduersitie, troubles, persecutions, miseries, infirmities, and death. And albeit in holy scripture haboundaunce is left to vs of such furniture, yet our slouth and negligence is suche, that we reste peaceably, as if we were in assuraunce, we take no sorow, as thoughe we were cleare withoute daunger, and not mynded to searche and prouyde municions of warre for vs defensible, whiche causeth vs in tyme of affliction or death (sodenly approchynge) for the more parte to be founde slomberynge, naked, and out of a redines, & thus withoute resistence constrayned shamefullye to yelde our selues vnto dispayre. Agaynst the whiche stormes, let vs fortifye our selues with holy scripture, and walke in the commaundementes of God, that by the grace of his holy spirite, we may be conforted in suche wyse in our couraiges

that

that we may feare no daungers, perylles, nor yet death. Although thende of the worlde approche at hande, as by this mooſt neceſſarye and godlye pronoſtication, ſet forth by the worſhypful clark maiſter Arnolde Bogarde, doctour of Phiſicke reſident in Bruxelles maye appeare, which pronoſtication beyng in Latyn, Frenche, & Dutche was delyuered vnto me by a louynge frende of myne, to be tranſlated out of Frenche into Engliſh, whiche I haue gladlye done. Deſyringe the gentle reader to accepte my good wyll. And in the tranſlation, though I haue not curiouſly folowed the letter, I haue very litle or nothynge varied from the mynde of the aucthour. Fare you well.

(?)

Bogarde, A.

Onge tyme amiable reader, I thought howe I myght not onely heale the cõmon people (half blĩd) but also those which haue knowlege, to take away theyr errors, delyrynge that it may profyte al men, pryncipally to witnes, and shewe my good wyll towardes the magistrates and Senate of Bruxelles, seynge then that in these present tumultes, destructions of townes, robbyng of villages, and euyll reportes on all sydes, all persons (excepte suche as be madde) gladly trust of better tyme, the which thing the cõmon people were wont to looke for in the yerely pronostications as of ỹ Oracles of Apollo, wherunto dyuers gaue more fayth, then in tymes past to ỹ sayinges

of

of the Sibelles. Neuertheles of tentymes they varied farre fro the truth, as they maye knowe whiche wyll take payne to rede our opinion herein the fartilitie of the yere is desired by the payſant or husbandman, Dyuers be curious to knowe yf the yeare ſhalbe ſubiect to many maladies or not, and principally the phiſitions and Apotecaries, the man of warre enquyreth whether the confederation of the peace ſhalbe kept or not. Of the ſucces of townes, and gouernemente of the ſame, enquyreth the Citezyn and handycraftman. Fynally by the pronoſticatours, ỹ foꝛtunes and encombraunces of Emperours and kynges be loked foꝛ, but therin they ſpeake ſoberlye: foꝛ by experyence princes deſyre no euyll tydynges. All this is treated diuerſly of many, & that

Bogarde, A.

coldly and doubteously, wytnes the yere precedent. M.D.lij. for of the great fludes there chaũsed two or thre tymes not without great damage of Selande & Brabant, no man declared. Neuertheleſſe it had ben profytable to haue knowen it, for thynges forefene receaueth not ſo muche hurte, as thinges not forefene.

Of the warres not loked for, & ſo ſecretelye wroughte by the Frenche kynge agaynſt themperour, who aduertiſed his maieſtie. Of ỹ tumult of ỹ Jarmanes who pronoſticated. Of the laſte weat & rayny wether beyng ſom what damageable, no man made brute. If in theſe litle thyngs (as dayly rayne and tempeſtes) men fayle, then by a more ſtronger reaſon, in thinges more ſecrete, Thaſtrologiens fayle.

Cardanus ſayth how no man

can

can pronostike of thynges secret, whiche knoweth not the daylye disposicions of the ayre. We confesse Astronomye as thother artes to be a gyfte of God, amongest whom Astronomye occupyeth not the leasi place, for sondry vtilities that they haue necessary to the life humayne. She disposeth the measures, ordre, nombre of dayes, monethes and yeares by the circuyte and mouing of the Sonne, and the Mone, by the whiche we knowe that the worlde lasteth not alwayes, for if this good ordre of yeares were not knowen, thentendement rauyshed from thyngs of time past shulde fall into innumerable errours and darckenesse. And shoulde not awayt after certayn yeares, thend of the generation humayne, nor also of the deade retourned to lyfe shalbe of God

Bogarde, A.

seperated, nor his holye churche from other, and adourned with the rewardes perpetual. There is further in the hystories & dayly businesses ryght great vtilite, of the whiche he that maketh no compte, displayseth the common welth, and lykewyse that whych to the lyfe of man is mooste excellent. In the same Astrologie we haue aboundantly proposed certayne great and true signes, signyfyinge many thynges, yet neuertheless they be not to be feared, nor credited as goddes: but to thende that by deuyne signes we be admonyshed to knowe our selues, and from euyll thretenynges to kepe oure selues. Yet alwayes trustynge in the goodnes of god, we slepe in pleasures, and delites, which therby prouoketh his wrath towardes vs, yet he chastiseth vs from our excessiue

euils

euils by some discipline, as warres, sterilitie, inuudation, sickness burninges, takyng our riches & goodes, and by these meanes, as by men of warre (as sayth Theophilacte) distresseth vs of our puissances, to thende that recognisyng our euyls, we shuld not peryth, by the which chastisemente, he wyll correcte vs. Dyuers by tharte of Astronomy, wold make certaine aduertisementes, albeit that they know not the pleasure of God. Ecclesiasticus sayth: I regarde all the worke of god, seyng that man cannot fynde anye reason of that which is done vnder the sonne, and the more he trauayleth therein, the lesse he shall fynde, and if the sage saye that he knoweth, yet he cannot fynd it. And in Ecclesiastici, serch not thynges excedyng thy intendement, but to that whiche God hath

Bogarde, A.

hath commaunded the, vpō that only thinke alwayes, for the inquisitour of the maiestie shall be thrust downe from glory. These thynges shalbe more clere, when we haue declared what men be least gouerned by the constellacions, as fyrst Emperours and all kynges be not subiectes to ỹ starres. Of themperour of Thassuriens, Iulius Firmicus in the seconde boke, the. xxxiii. cha. sayth that some Mathematicien can not say truth, nor discerne of the fortune of Emperours. Thempe rours sayth he be not subiecte to the course of the starres, for they be only of whom ỹ starres hathe no maner of puissaunce, for to discerne theyr fortunes, forsomuch as they be lordes of al the world, theyr fatale fortunes are gouerned by the onlye iudgemente of God. Hitherto be the wordes of

Firmi-

cus. Of the kynges the holy scri-
pture testifieth, how theyr harts
ben gouerned of the hand of god
And in Prouer, xxv. the heauen
is the heyght, and the erth is the
lowe part, but the hart of a kyng
is inscrutable. All thynges then,
onelye of kynges be made to vs,
(yet though to our iudgemente
they seme euyll) it is necessarye
that they be good, for god indiffe
rently vsyng kynges as instru-
mentes, for ỹ most parte geueth
them to vs for oure synnes, and
enormities, for there is no euyll
in the citie whiche the lord hath
not geuen, the which Citie if god
kepe it not, they labour in vayne
that kepeth it. Thys is a greate
consolation to all Chrysten men,
to the ende that for mourmu-
rynge and resystynge the worde
of God, there come not vppon
vs thinges more greuous. This
opinion

Bogarde, A.

opinion conſyrmeth Firmicus, howe there is no man vnto thys preſente tyme hath ſayde other thinges then incertayne of them perour Charles the. v. and of other kynges: but we ſhal declare thynges veritable of the maieſty of this ſayde Emperoure, when we ſhall make mencion of the. iiij Monarchie. We maye ſaye ſome thinge by his reuolution, but for certayne reſpectes we wyll not touche it. The wyſe men not after this preſent world, (as ſome be, diſguiſing theyr vyſages and apparell reſemble wyſe) haue domination ouer the ſtarres and elementes. Of this true wyſdom is the begynnynge of the fear of god, the whiche ſurmounteth in the heartes of them that truly knoweth hym. The true knowledge is to embraſe hym, as beynge onely ỹ fountayne of truth,

wyſe=

wyſdome, bountie, iuſtice, iudge
ment, mercy, pitie, puiſſance, and
helth, and that we ſhould do re-
uerence to his fatherly bountie,
by a loue the whiche the Sonne
ought to haue towardes his fa-
ther, for to the louers of the lord
all thinges turneth to goodnes.
This knowledge thus aduaun-
ſed enſtructeth vs in a true feare,
and reuerẽce, that he maketh vs
beleue (and truth it is) howe all
goodnes commeth from hym.
They knowe alſoo (as we haue
ſayde before) howe of God com-
meth peace, warre, lyfe, & death,
lyghte and darckenes, peſte, fa-
myne, haboundaunce, helth, and
dyuers innumerable other thin
ges, wherby he ſheweth vnto vs
his wyll to our welth, or the ſe-
uerytye of his iuſt iudgementes
with vengeannce. Thoſe be thei
the whych nothyng ſo difficile or

be so maleheureux, that departe from the charitie of Jesu Christ. Those I saye, haue dominacion ouer the elementes, and haue armures, that is to say the buckler of fayth. The contrary, the debilitie of fayth maketh the courage ryght feble in tymes of afflyction, wythout remembryng God. Thempyres and dominations of kynges be thereby augmented and demynyshed, he molifyeth our dolour, yf we beleue S. Paule, the whyche admonisheth vs of the perylles that shal come vpon vs at the laste dayes, not onelye as to the bodye, but also to the spirite, to thende that we shall learne to defend our selues, and in so greate calamytye, all thynges to aske of the onelye G O D, ayde and consolation, and to obteyne the same lette vs not doubte.

In

In this last age of the worlde we be fallen into suche time that one brother aryseth agaynste thother, one countrey agaynste an other so that the geste shall not be sure of hys hoost. Euerye man studieth for his perticuler welth, one wyll take no payne for his brother, yet alwayes after the sentence of Saynt Augustyne, he lyueth well and holylye, whiche the leaste that he maye, lyueth for hym selfe. Lette vs not thynke that the fyrste partes be premysed to the loue of hym selfe, and the seconde to the charity of his neighbour. Saint Paule teacheth vs by thaffinitie composicion connexion, proporti on, and beaultie of our members that whyche one member oweth to thother, here by the offices fraternelles be geuen to vs to knowe that we haue a father in heauen

heuen, to whom all that we thinke to be secrete, is knowen. But alas our confidence is returned from vs, the whiche is fyxed in our rychesse, but the knowledge therof profiteth litle to thē whiche dayly attende affliction, as all Christen men do, which haue no warre with heauen, but with the worlde, the Deuyll, and the flesshe, what more, all theyr lyfe is but warre. Lykewyse also the saige falleth not here, for by dyuers sciences, as Philosophie, Theologie, the sciences of the lawes, Phisicke, Astrologie. &c. we be eleuated and come to the wysdome of God, the whiche is profoundly reueyled in these artes and sciences, to thende that we may be reduced to his knowlege For the heauens manyfeste the glory of God, and the workes of his hande sheweth the fyrma-

ment

ment. Who shalbe he that regar-
dyng man (the which of the phi-
losophers is called ỹ litle woꝛld)
shal not be rauysshed in great ad-
miration of his maker and crea-
toꝛ. If you looke on hyghe, you
shall see the dyuers mouinges of
the starres and elementes, lyke-
wyse theyꝛ situations, distaunce,
pꝛopertie, and yet so manye lam-
pes burnyng, & two greate ligh-
tes, as in the day the Sonne, in
the nyght the Moone, the why-
che shynynge and illuminynge
ouer all the woꝛlde, be created
foꝛ the vtaige of man, and to ma-
nifeste the gloꝛy of God. These
be creatures and instrumentes
wherby God enspireth his na-
tural puyssance accoꝛdyng to his
wyll, and conuerteth to accions
suche as he hath pꝛedestinate.
We haue of no creature moꝛe
greater and maruelous vertue

Bogarde, A.

uers for that cause hath bene ho-
nored for a god, by reason wher-
of the Lorde (to thende that all
prayse redounde to his glorye)
hath made the lyghte, and hathe
fylled thearth with all kindes of
herbes, before the creation of the
Sonne. Man then (as sayth A-
ristotle) maketh not the sonne ỹ
pryncipall and necessary cause of
thynges that hath ben created
before that, but it is an instru-
ment wherewith God vseth his
pleasure. For withoute that he
myght worke by hym self, this cō
sideration deliuereth vs of a su-
perstitious feare, and is made of
the creatures, ỹ which we think
is contrarye vnto vs, as amon-
geste the planettes Mars and
Saturne, the contrary retyreth
vs from an euyll admyration of
thynges semynge to vs whole-
some

some and salutaire, and maketh vs turne to the Auctour of the same, whiche is onely God. this wytnesseth Jeremy which saith, feare not the starres and signes of heauen as in tyme past the wicked Ethnyckes and Paynyms dydde. The prophete condempneth not here all feare, but when thynfydeles transported the gouernement of the worlde, to the Starres and Elementes, they thoughte howe theyr felicitie or miserye was in the iudgemente of them, and not in the wyll of God. Yf so be that the starres & elementes threateneth anythynge (as apte to vices) euyl inclinations, and other lyke thynges, our maners ought to be gouerned with a dylygent and meane temperaunce, to the ende that the euyll inclynations be not vanquyshers.

Bogarde, A.

In aduersites we must cloth our selues with force and magnanimitie. In thynges prosperous and equall the starres geueth vs inclination to some vertue or good maners, enforce our selues to be aided by studie and knowledge keppynge vs not to passe a meane in our courage, callyng al way aide of God to be gouerned by hym. Lette vs not glorifye in our gyftes, as the stronge man was wonte to do in his force, the ryche man in his ryches (yet in vayne) but let our reioysynge be to vnderstande and knowe that it is the Lorde that doth mercy, iudgemente, & iustice in thearth, the whiche in greate libertye by his wysedome maketh that whiche he purposed to make from ȳ begynnyng of the worlde, and by his incomprehensible and mightye puissaunce putteth in execu-

tion

tion that whiche he predestinated to make. It foloweth then, that by his prouydence not only the heauē, thearth, or creatures be gouerned (as aboue is sayde) but also the wylles and councels of men, ben gouerned to come to thende to haue knowen hym before. To fortune or good aduenture we ought not to attribute any thynge, as the paynyms do. If good succes be blessynge of God, calamitie and aduersitie be contrary, these wordes be by fortune, or at aduenture, and agree to the pouidence of God: but for so muche that by thordre of reason, thende and necessitie of thinges wiche commonlye cometh vpons, be hydden in the counsell of God, and by humayne opinion incomprehensible, menne calle them fortunes, albeit that they procede from ỹ wyl of god.

Bogarde, A.

Like reason is to be geuē of thin
ges to come, this is confyrmed
by the holye Scripture, wherof
all those that trauayle and tur-
ment them selues in the thinges
abouesayde, maye take a reme-
dye. Dauid sayth in ỹ. xxxiij. psal.
Caste your solicitude vppon the
Lorde, and he wyll nourysh you.
And in the fyrste of Saynt Pe-
ter the. v. Humble youre selues
vnder the puyssant hand of god,
to thende that he exalte you in
the tyme of visitation, castyng all
solicitude in him, for he sorowe th
for you. And Saynt Mathewe
in the. vi. Chapiter, He sorow-
eth for vs as the mother doth
hyr chylde. Hereby it is euidente
howe muche and howe great is
the solicitude and benevolence
of God towardes vs. The Astro
logiens make obiectiō, esteminge
howe the starres and elementes
be

be ordeyned to infallible moue-
mentes, as apparaunce, or rising
and goynge downe of the same
elementes, coniunction of lumy-
res and planetes, appositions,
and other aspectes, Eclipses, by
the cognysion, congression, con-
sentment, discordant, and regres
sion of them, men maye predicte
diuers accidentes commynge to
the worlde, as warres, mortali-
ties, famines, contagious sicke-
nesses, peace, haboundaunce of
goodes, mutacions of realmes,
and sectes, death of Princes, tu-
multes of people, perturbations
of publyque thynges, inundaci-
ons, earthquakes and lyke thin-
ges, the whyche by the influence
celestyall vertue of the Elemen-
tes, and puyssance of the starres
we se folowe and fall on vs.

These thynges (as we con-
fesse) be made, and depende

by the stable and constante mouynge of heauen, and the coning Astrologien in predestinatynge these thynges is only God. Let vs beleue, and we muste confesse that God may by his mercy and pitie turne these ryghte horrible thretenynges of the starres, and present euylles, and of his bountye, and by prayers of good people, chaunge & turne his sentence from vs. We rede that this chaũged to the Niniuites, to whome was declared by Jonas the prophete, howe within fortye dayes they shoulde perysshe. Lykewise the furnace of Babylon burnyng aboue the accustomed fashion, by the commaundemente of kynge Nabuchodonosor, coulde not burne the chyldren beinge putte therein. The death of Ezechie, pronounsed by the mouth of Jesaie, was by compassion diuyne

prolonged

prolonged bycause of his lamentation and prayers. God is not nowe abriged, what thyng shuld lette, but that the euylles which the starres threateneth maye be chaunged by this remedye: We haue seen in yeares paste ryghte cruell warres shortlye appaysed, agaynst the opinion of dyuers. Nowe we muste praye God to geue vs the same succes and fortunes in those thynges that in this troubelous tyme they maye be profytable to his honour, and to the increase of his churche. Finallye in thynges that be more worthy then the heauen, thaccion of the starres is of no puissãce, as the soule reasonable enspired of God, and the which worke by his wyll is more noble then all other creatures, for she beareth with hyr the ymage of God, and to the vtilitye of the same, by the

ryghte haboundaunte larges of God, the other creatures be geuen to vs, this confyrmeth Ptolomee in Centiloque, ỹ. viij. chapiter, the soule (sayth he) of the wyse man aydeth the celestiall vertue, as the good paisaunt or husbandman labouryng and culturynge ỹ earth, aydeth nature. Yf then the soul be cause, ayding to thynges celestiall, she semeth to be free, seynge that she is more noble then the heauen. Also the vertue of the starres be muche ayded by the complexions of the people, the whiche be causes of maladies, for these complexions chaungeth by the disposition of the starres, and lykewyse doth thynclinations, that by tharte medicine & grace of god, we easly vanquysh, which to the Lucianistes, Atheistes and Epicuriens, is impossible, who maketh a con-

fusion

fusion of the soule, and of the com
plexion of the body, & herin they
be greate imitatours of Galien,
whereof is the religion to eate,
drynke, play, and after this lyfe
ther is no ioye, but let vs relyn-
quysh these foles which haue no
god. And seyng the benefytes of
God be so great, let vs demaund
his succoures and aide, he wyll
geue it vnto vs oftentimes, as he
shewed to Moses in the readde
sea, and to Josue likewyse, he re-
tarded the sonne manifestly, ge-
uyng ayde against thumayne es-
perãce. This honor perteineth &
ought to be referred only to god
to thend that we shulde beleue ỹ
god may & wil succor & aide vs,
wout lokig for it. Also thastrolo-
giẽ must regard ỹ causes vniuer
sal, as warres, cõtagious maladi
es, ỹ which haue more strẽgth thẽ
ỹ causes perticulers, as techeth

Ptolomee in

in the fyrſt Centiloque, hereby it is euident howe dyuers men be ſubiectes to the conſtellations, as thoſe be the whiche by ſtudye education, and inſtitution coue= nable, maye not ſurmounte, noꝛ chaunge theyꝛ affections and ma ners, And to thoſe herebnto con trary, as thoſe the whyche by ſtu dye, education, diſciplyne, inſtitu tion, ſcience, oꝛ otherwayes may ſurmounte and banquyſhe theyꝛ affections, it is notarye that to them the ſtarres beareth lytle oꝛ no damnaige. Neuertheles we wyll not ſuſteyne with the Stoi ciens, that men be without affec= tions, foꝛ euery manne foloweth the nature of his ſeede: but thoſe whiche be moꝛe wyſe, may by in= duſtry, art, and maner of meates chaunge theyꝛ complexions, foꝛ the natures and entendementes of ſome chaungeth moꝛe eaſelye

then

then thoſe of other: wherefore, this celeſtiall worde ſerueth, knowe thy ſelfe.

This ſtudious prouidence is greatlye neceſſarye to oure lyfe, the mooſte parte of this philoſophye is comprehended in decent and couenable education, the whiche (as wytneſſeth Quintilien) muſte begynne in youth, by thys reaſon, it maketh that the mooſt noble, and thoſe which eateth beſte meate, be more ingenious then the other. The ayre is aſwell ryghte couenable to the prudence and induſtrye of man, as the bloude, wytneſſe Hyppocrates in the boke of thayre and waters. &c. To make couenable and decente education or nouryſhment, we muſte conſulte wyth the Phiſition, which knoweth a good part of Aſtronomye, beyng a parte of Phiſicke, for that is as

muche

muche cournable to a Phisicion, as necessary, as sayth Hyppocrates in hys sayde booke of thayre and waters. &c. For thereby the varyacions of tyme and mutacions of the stomacke is knowen. And after there muste be considered the rysynge and goynge downe of the Elementes, prynsypally of the Canycle, after Arcture, and thoccident of Pleiades or Porceletes, for the diseases in these dayes commonlye make theyr Iugementes and declynynges, the other maketh the personnes to dye, and other chaunge into other kyndes of maladies, this sayth Hyppocrates. These rysynges and occidentes of the Elementes, we haue putte in oure Almanackes, wherwithall euery man that wil may ayde hymselfe: these thynges be almoost forgotten of the phi-

phisicions, whiche neuerthelesse wyll be of great estimacion, and not onely be forgetfull but dyspraysers, whiche is worse.

I feare that the ignoraunce of diuers is cause of enuye whiche is alwayes hurtefull to al good artes: but of these thinges we shal speake at an other tyme more amply.

(~)

Of

a leo-
s as a
back,
this

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¶ Of the laste

Monarchie, whiche is of the Romaynes, presentlye gouerned by the grace of God, by Charles the. v. Empetoure, ryght victorious.

Duers haue prescribed thynges muche variable of ỹ last Monarchie, and of Charles the fyft Lorde: gere of: but for that the most parte be fables, we let them passe, takynge onelye that whiche sayde by Daniell the Prophet his prophecye, the whiche is e true cronicle of this worlde, ytynge of this Monarchye, sayeth

sayth as hereafter foloweth. The fyrst is the mooste noble of al thother, beynge of the Chaldeens, and Assiriens, the whiche is representeed by the head of gold, of the stature of Nabuchodonosor. And by the Lyons hauyng wynges of an Egle, the whiche amongest all other beastes is the moste noble, so is this Monarchie, wherunto is ioyned for the nature of the beastes crueltie and rauyne. The seconde hath bene of the Mediens and Persiens, lykened to the poictryne & arme of syluer of the stature aforesayd like vnto a beare, and stode vpon the one syde. Amonge his teethe in his mouth he had thre greate longe tethe, and it was sayd vnto hym, aryse eate vp much flesh. The thyrde was lyke vnto a leoparde, this hadde wynges as a fowle, euen foure vpon the back,

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this beaſt had fowre heades, and there was power geuen hym, this was of the Grekes and Alexandre the great, kynge of ỹ Macedonians, by the nature of the beaſte this Monarchye is knowen, yf it be not ſufficiently knowen of al men, gentle reader loke on the hiſtorye of Geſnerus of fowre foted beaſtes, ſhe hath alſo ben likened to the bely and cuyſſes made of braſſe. Of ỹ fourth ſayth Daniel, that it is the laſt of the Romaynes, and of ours now preſent. After Danieli ſawe in a viſion by nyght, and beholde the fourth beaſte was grymme and horrible, and marueloꝰ ſtrong, it had great yron teeth, it deuoured and deſtroyed and ſtamped the reſydue vnder his feete, it was farre vnlyke the other beaſtes that were before it, for it had tenne hornes. &c.

It

It is also compared to the legges of Iron in the stature of Nabuchodonosor, to the which partes of the feete, one was of yron and thother of earth. Of these Monarches reade Iosephus, Sabellicq. Canon, Sebastian Munstre. The history of Alexandre the great, and Daniel the Prophete in the seconde and. vij Chap. of his Prophecie, & other Historigraphes worthy of fayth.

By this is sufficientlye knowen the shortenes of the world. To whom our Sauiour Iesus Christe, the onelye Messias (so much delyred) is borne, reigning Cesar August, & there is comon yeares passed synce thincarnation. M. cccc. lij. yet from ỹ houre of the Natiuitie, the sayde Romayne Empyre hadde longe endured, that is to saye, XLVIJ yeres, when Julius was made

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Consul. It is shewed vnto vs further, howgod toke great cure and solicitude ouer vs, & that the mutatacions of Realmes been made and predicte dyuynelye, to thende that beynge admonished by good counsayle, we maye auoyde euilles, further by thinterpretation of Daniel, it is euident that this Empire shalbe deuided and departed, whiche the tenne hoznes sheweth, diuers partes of hyz be seperated, as Englond, Fraunce, Denmarke, Espaigne, Pole, and other, Saynte Paule testifyeth that befoze the coming of the defection of the laste tyme they shuld not come. And because the same is passed longe tyme, it is lykewyse true that the daye of the lozde approcheth, that the Empyze is come to ỹ Almains. Cardanus referreth the greate beare to the last starre of the taile

when

when she passeth (sayth he) ouer Constantinople, she geueth ouer thempyre. After she is come vpō Fraunce to the Galles, and laste she is come to the Almaynes, to whom she trāsported thempire. The tayle of the beare sygnyfyeth force without comparison, and she is yet situate vpon the Almaynes, hitherto be the wordes of Cardanus. The nature of this starre is like and semblable to the strength of the beaste, proposed in the fourth Monarchie. The fortune of this Empyre shal not be alwayes vnanime, but sometyme habound in puisance, sometyme weake and affeabled, whiche is shewed by the legges parte Iron and parte earth.

This Romayne Empyre hathe hadde some magnifique and noble Emperours of greate vertue and felicitye, as Arthure, Mari-

 mian

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mian, Constantyne the greate, Charlemayne, and at this pre-sent Charles the.v. Hitherto in some thynges victorious, other Emperours they haue had with out any vertue, and in feates of warre infortunate, and in dy-uers batayles vanquysshed. By this it is euident and clere, that the victories come of God, and that the Romayne Monarchye shalbe the laste, and shall not be vanquysshed, destroyed, nor re-uersed, then only of God, and by the Roialme of Jesus Chryst.

Dyuers haue attempted to sub-uerte the same, pryncypallye the Turkes, the whiche (albeit they haue obteyned certayne victo-ryes agaynste Themperoure) yet shall not this last Monarchi be put in subiection, nor broken, as by longe experyence it hath ben hytherto approued: but it

shall

shall abyde one tyme in greate augmentacion, and another time with discrescemente, vnto suche tyme as of the Mountayne is cutte a stoone withoute handes, and vntyll she haue bruised the stature of Nabuchodonosor, the whiche representeth the Monarchye of the worlde, and the face falle entierlye, and this stone become a greate mountayne, that is to saye the great Roylme durynge the worlde. This we haue wylled to putte to, to the ende that all Chrysten people shoulde knowe that the Monarchies be gouerned diuynely, and that they rule ouer the configurations celestialles. And thys laste Monarchye (the whyche Charles the fyfte gouerneth at this presente) shall not be bruised nor affeabled by humayne puyssaunce, althoughe dyuers be

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of the opinion and sentence that the Roialme of Turques ſhulde abate it, but by the onelye ſtone whiche is Chryſte, it ſhal peryſh, when he ſhall come to iudge the quycke and the dead, but the day and howre when he ſhal returne to iudgemente, is not knowen of any creature nor of thaungelles, but it is in the only wyl and iudgement of the heaueplye father, the whiche clearelye rehearſeth S. Mathew in the. xxiiij. Chap Neuertheleſſe it is permytted by holye ſcripture to enforce by ſome coniectures & ſimilitudes, to attayne and come to the age or year of his comming (alwayes the day and the houre abydyng vnknowen) Our Lorde hath inuited and drawen vs for to ſerch and obſerue by a couenable ſimilitude or parable of a fygge tre, when the braunch is tender, and

his

his leaues be out, you know that Somer is approchynge. You al so lykewyse when you se the thin ges aboue sayd in the. xxiiij. cha. Lyfte vp your heades, knowing that youre redemption and the kyngdome of God is next to the gates. By these wordes, and by the fashyon of thynges, future & nowe present, where of also ma= ny be past, he that diligently sear cheth thē, may easely coniecture somethinge for vs, of this which dyuers auctours haue lytle re= culed of the breuite and small en= duryng of this worlde, we shall briefely resite. Fyrste we wyll set forth the wordes of Elie, where= by the Iewes confounde them selues, which haue set fourth (as they saye) howe the worlde shall endure syxe thousande yeares, that is to saye, two thousande yeares without lawe, two thou=

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lande yeares with the lawe, and two thousande yeares after the dayes of Christe. To these wordes it semeth Sayut Peter confyrmeth in his seconde epistle in the thyrd chapitre, sayinge that one daye to the Lorde is as a M. yeres, and a thousand yeres as one day. Of the lyke that followeth, that as the Lorde in syx dayes created al, and the vij. day he reposed him self, lykewise sixe m. yeres he gouerned this worlde, subiect to generations & corruptions, & in the. vii. M. he beganne repose perpetual, & as the syxt day was not in all permytted to worke and trauayle, but that a good part of the same day drawynge towardes euenynge was laide to the saboth, likewise the sixte thousande shall not be holye suffred nor graunted as it is wrytten in other passage that

the Lorde shall abrydge ỹ dayes for the chosen, as the sixe first generations, that is to say, of Adã, Seth, Jared, Cainan, Malaleel & Jared, be trespassed or departed, and the seuenth whiche is of Enoch, is immortall, Lykewyse sixe thousande yeares shall regenerate death, & in ỹ seuenth shall haue the fortunate immortalitie, his bigour. Item in S. Math. xxiiij. S. Marke. xiij. sayth the Lord, of this daye and houre no creature knoweth, nor yet thaũgelles of heauen, but my father onlye. And as the dayes of Noe were, lykewyse also shalbe the comynge of the sonne of man, for as they were in the dayes before the deluge, eatynge, drynckynge maryinge and geuynge in mariage, vnto the daye that Noe entred in the arcke, they knewe nothyng, nor vnto the time ỹ the deluge

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delugē came & toke them awaye all, Lykewyse shall be the commynge of the sonne of man. By these wordes it semeth Jesus Chryst to haue taken not onlye the similitude of the qualitie, but also of the quantitye of thynges, I call qualities manners of this corrupted worlde, wherof there is no doubte, for S. Luke confirmeth it in his. xvij, Chapter, the quantitie is called the nombre of yeares. The sentence is somewhat more obscure, but Saynt Mathewe declareth it, when he sayth: Lykewise as the dayes of Noe were, so shalbe the cominge of the sonne of man. And Saynt Paule to the Romaynes in the v. Chapter, affyrmeth how Adā was the fourme and figure of the commynge of Jesu Chryst. As also he sayth in the fyrst to the Corinthiens, the. xv. Chapt. The fyrste

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fyrst man Adam in soule
and the last in spyryte viu
the fyrste man of thearth te-
stre, the seconde manne that is to
saye the Lorde, is of heauen. Yf
then Jesus Chryste is the other
Adam of whome the fyrste hath
ben the fygure, and that the cō-
mynge of Jesus Christ shalbe as
the dayes of Noe before the de-
luge, who wyl not beleue that so
longe tyme that is passed from
Adam terrestre, vnto the dayes
of Noe & the deluge, that it shall
not passe so muche from Adam
celestiall, the whiche is our lorde
Jesus Christ, vnto thende of the
worlde or deluge of fyre. Saynt
Peter sayth in his seconde Epi-
stle in the thyrd chapter, the day
of the Lord shall come as a thefe
in the nyght, wherby the heuens
shall passe in maner of a tempest,
and the Elementes beynge cha-
fed

the earth shall founder,
thonerages or workes
be in them shall burne, and
by and by after the same sayth,
whereby the heauens beyng on
fyre shalbe defayted, and the ele-
mentes beyng burned shal foun-
dre. Nowe it is euydent oute of
Genesis, the. v. Chapyter, that
from Adam vnto the deluge be
passed. M. CCCCCC. lvi. yea-
res, it is lykewyse true howe the
ende of the world shalbe approa-
chynge to like yeare of our lorde
thousande fyre hundred fyftye
and fyre. It is nere at hande, for
there remayneth nowe no more
but. C. and foure yeares. Yet
alwayes for so muche that none
knoweth the abreuiation of the
sayde tyme, the whyche is pur-
posed for the electe, for this rea-
son it semeth ryght difficyle pre-
cisely to knowe the tyme.

There

There is other that saye how the yeares of the Lord ought to be accompted, not from his Natyuytye: but from his resurrection, Ascencion, or sendynge of his holye spyryte, whyche shoulde make greate variation and mutacion of the yeares. And as Noe knewe not the daye nor the howre of the deluge, (yet alwais of the yeare not ignorannte) Lykewyse to vs is permytted by the holye Scryptures to searche the yeare, albeit that the daye and howre remayne vnknowen. Some also coniecture the ende of the worlde, from ỳ birth of Chryste vnto his passion and resurrection whiche cometh to xxxiij. yeares and certayne dayes, whose nomber is vnknowen. And for euerye yeare of Jesus Christe they accompte so manye great yeares Mosaiques, ỳ is to

say,

say, Jubilaires, and make euery yeare fyfty yeares, the which iubiles semeth ryght wel to accord together, for. xxxiij. Jubiles be of our Ciuile yeares. M.cccccc. and. L. wherevnto adde certayne fewe yeares for the portion and rest of the dayes ꝙ Chryst lyued amongest vs, more thenne the sayde. xxxiii. yeares. It shulde be more euident yf euerye one of the sayd yeares of the life of Jesu Christe, we shulde make comparison and similitude to euery iubile of the churche then begynnynge. And if the symilitude of thynges make so many yeres of Christ, as of the Jubilaires of the churche, it shulde be the more to accoumpte of the ende of the world: but forsomuch that these thynges deuines, oughte to be more subtyly and at lengthe treated, and that it pertaineth more

vnto

vnto Theologiens then to mede cynes, we wyll make here no further mention. There is other thynges that would a litle serue to this purpose, as thaccomplishment parfytte of the escriptures and Prophecies, insomuche that one iote is not wrytten in the holy scryptnre that shall not be accomplysshed before thende of the worlde. By these wordes we maye certaynelye perswade that the worlde is nowe lame, and very aūcient, and in maners and fashions falleth, and greatly halteth.

Nowe lette vs pray the eternall father of oure Lorde Jesu Christ maker of thumayne gendre, that to this tyme so euil and daungerous (by whom merueylous sygnes sheweth vs greate calamyties) for the loue of hys sayde sonne oure sauiour, whom

he woulde to be offered for oure
synnes, that he kepe his church,
and so by the vertue of the grace
of his holye spirite, he confyrme,
and conforte in suche wyse oure
couraiges, that we feare not a-
ny daungers or perils, nor alsoo
the death. Here we haue finished
our pronostication, yf the reader
had not attended some thyng of
the warres, peace, fruites of the
earth, and suche lyke thynges as
men were accustomed to put in
pronostications. Our pronostica
tion forsomuche as it is vtile and
continuall of dyuers yeres ma-
keth of suche thinges no mentiō,
addynge neuertheless that the
warres whiche hathe happened
in the churche in the laste dayes
of the worlde, that is to say, dis-
centions, sectes, dyuers factions
and lyke thynges, be more to be
had in horreur, then the discor-
des

des of Emperours and kynges, and what is worse, they be more hurtefull then shoulde be warre turquoyse. Let vs praye to god that it wyl please him to be peace and accorde in his churche, and as he is the selfe same veritie, so to declare and manyfest the only verite, and in suche wyse to accorde the hearts of prynces, that they maye with one minde resist the cruell beast whiche alwayes is thursty of the Christen bloud. The Lorde shall geue largelye the fruites of the earth, yf we folowe the counsayle of Moyses, Deutero. xi. Chap. and Leuitic. xxvi. The Lorde sayth: yf you walke in my ordinaunces, and kepe my commaundements, and do them, I wyll geue you the rayne in his tyme, the earth shall geue fruyte, the threshynge shall reache vnto the vyne haruest.

the vyne haruest shall reache vn-
to the sowynge tyme, & you shall
eate your meate in plenteousnes
and dwell in your lande peacea-
bly, and I wyll sende peace in the
earth, and you shall slepe with-
out any man to make you afeard
These thynges we must daylye
remember to thend that GOD
turne not his wrathe vpon vs,
and shette the heauen. But lette
euery man walke so in his voca-
cion, that he asmuche as he may
kepe hymselfe from offendynge
God, and lette vs at his hande,
attende his greate munificence,
the whiche to his owne he neuer
denyed.

¶ Conclusion.

¶ Gentle Reader seynge that
pronostications comonlye be not
welcome, and that men call them
the bokes of lyes, we wil asmuch
as ivs is possible, preserue ours
from that

that byce, and haue fortified it by holy scripture, and with the sayinges of the good philosophers, more then by the doubteous opinions of thastrologiens, this maner hath not ben longe vsed: but when it shalbe in vsaige, it shall haue the more swetenes and grace, for euerye tyme hath his guyse and vse of his methode or practike what he wyll, we haue followed oures, semynge to vs mooste conformable and nereste the trueth. And to thende that those whiche haue almooste loste theyr corage, and be ouermoche fearefull, we maye delyuer from theyr feare, and that they shulde not fall (as dyuers dyd the yeare past) into desperation. Fynallye, this calamitie and mysery the whiche was wonte to come by pronostications, toke his begynnyng of the phisicions, for leuing

the

the counterpois, they meddled thynges agaynste the deuoir of Phisicke. Reade and geue no more fayth to pronostications then they meryte, and confyrme your harte in such sorte agaynst al thinges, that you may lyue ioyously, and in the ende dye in the fayth of Chryst our Lorde. Amen,

¶ Imprynted at London in Paules churcheyarde by Wyllyam Awen.